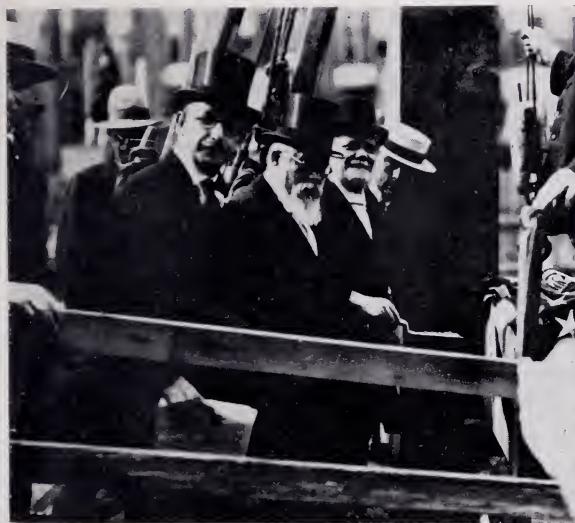


GOLDEN ANNIVERSARY OF OUR CORNER STONE

CORNER STONE LAYING OF THE CENTER



From extreme left—The late Mr. Joseph Goldberg, first Executive Director; Rabbi Levinthal; the late Rabbi Simon Finkelstein; the late Rabbi B. L. Levinthal, father of our Rabbi; the late Mr. Charles Goell, Chairman of the Building Committee.

Brooklyn Jewish Center Review

THE DEEPER MEANING OF THE REVOLTS IN OUR DAY

By Rabbi Israel H. Levinthal

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AN EDITORIAL

By Hon. William I. Siegel

NEW YEAR GREETING SECTION

Rosh Hashanah, 5731

September, 1970

SEVEN TIMES SEVEN AND ONE

The corner-stone is a leit-motif
in religious and secular life.

The poet has alluded to Plymouth Rock
as the corner-stone of a nation.

The psalmist sings the praise
of Israel with the verse:
“The stone which the builders rejected
Is become the chief corner-stone.”

Our corner-stone was laid with solemnity
and joy a half century ago.
Our first High Holy Day services were held
in a tabernacle in our building while
it was still unfinished.

Now, as then, we need your sustenance.
Yesterday, we began a daring venture.
Today, we strive for new heights.
“This is the day which the Lord hath made;
We will be glad and rejoice thereon.”

Sustain us! Give NOW to the KOL NIDRE APPEAL.

ISRAEL H. LEVINTHAL, *Rabbi*

DAVID HAYMOVITZ, *Rabbi*

EMANUEL COHEN, *President*

LOUIS KRAMER, *Chairman, Kol Nidre Appeal*

Brooklyn Jewish Center Review

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No. 1

WILL THERE BE PEACE?

The weeks to come in the near future will be fraught with anxiety for the State of Israel, and even with direct peril.

The core of this danger lies in the terms of the United Nations Security Council Resolution which called upon Israel to recede from the territories captured during the Six-day War. Specifically, this would require Israel's cession of Old Jerusalem, a removal of Israeli military forces from the Golan Heights, from the Sinai Peninsula, and from Sharm-el-Sheik abutting upon the Strait of Tiran.

But it may be accepted as an axiom in the equation of settlement between Israel and the Arab nations that under no conceivable circumstances will Jerusalem be returned to the control of the Jordanians. First, Jordan has never had a legal title to Jerusalem. On the contrary, her occupation of the City since 1948 was itself the direct result of conquest achieved during the War of Liberation which the Arabs began in direct contravention of the United Nations Resolution creating the State of Israel. Moreover, we Jews have for too many centuries annually repeated at the Passover *Le Shona Haba B'Yerusholayim*, now to permit the actuality of that redemption to be destroyed—no matter how strong the forces arrayed against us. It is not an exaggeration of the national will to say that every man, woman and child in Israel is prepared to die in the defense of this long-cherished capital.

Concerning the Golan Heights, from which before the Six-day War, the Syrians directed heavy artillery fire almost incessantly against the

northern settlements, it may be proposed that the Heights will be demilitarized under the supervision of the United Nations. A similar proposal may be made with respect to Sharm-el-Sheik in order to insure the passage of Israeli vessels through the Strait of Tiran, and ultimately into the Red Sea. There will be strong Israeli opposition to such compromise concerning the Heights and Sharm-el-Sheik, because the Israelis remember well the precipitant and indecent haste with which U-Thant removed the United Nations supervisory forces from Sharm-el-Sheik upon Nasser's unilateral demand. It is believed that opposition will be less to a demilitarization of the Sinai Peninsula because the size of the territory will enable the Israelis easily to detect any attempt by Egypt to fortify it or otherwise to utilize it militarily against Israel.

An even more vexing problem, and one fraught with many intricacies of solution, is that of the Arab guerrillas who give every outward indication, at least, of a refusal to permit, or abide by, a peace treaty between Israel and her present State-enemies. As long as a state of war exists between Israel and Jordan, or Lebanon, or Syria, the Israelis can, without any suggestion of breach of international law, retaliate in kind against the guerrillas. If, however, these States do sign a peace treaty, and yet the guerrillas continue their depredations from the territory of these States against Israel, it may well be difficult, if not impossible, for Israel to defend herself against the guerrillas. History seems to indicate the futility of any provision in a peace treaty holding the Arab countries responsible for the acts of the

guerrillas. It is a real probability that Hussein in Jordan, and any government in Lebanon which will attempt to prevent the guerrillas from a continuation of their attacks upon Israel, would speedily fall, to be succeeded by a revolutionary left-wing nationalist government in Jordan and/or in Lebanon. As to Syria, the guerrillas have the openly-bestowed blessings of the government, and it is unrealistic even to assume that any attempt will be made to curtail their activities.

Over and above these potent difficulties and obvious dangers is the grim presence of Soviet Russia in the Near East and the demonstrated Russian willingness to intervene militarily, in breach of every principle of international law, on the side of the Arabs. Russia appears to be pressing the Arabs to make peace, but the reality of this appearance may well be doubted. A true peace in the Near East will not serve Russia's interest and will not forward her demonstrated purpose, which is that she will eventually be the dominant force in the politics and government of the Arab countries and Egypt. There are afoot in that part of the world strong leftist movements which Russia has demonstrably, if covertly, aided and fostered towards the ultimate purpose of bringing down the governments of Saudi Arabia and the other oil producing countries—all to the ultimate purpose of interfering with the vital oil needs of Western Europe, the United States and Japan. (Oil is as a major source of revenue to be discounted). Only the credulous will believe that Russia will for long continue to foster a real peace in the Mideast.

In the face of these facts, it would appear at first glance to be startling that the Israeli government has ac-

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THE DEEPER MEANING OF THE REVOLTS IN OUR DAY

Sermon preached by Rabbi Levinthal,

Kol Nidre Evening, 5730 - 1969

One of the great figures in our history was the spiritual head of the Academy of Sura in Babylon, in the tenth century, Rabbenu Saadya-Gaon. He was a man of many achievements — author of the first Hebrew grammar, of rabbinic commentaries, of a great philosophic work — *Emunot V'deot*, "Faith and Knowledge," — and a translator of the Bible into Arabic.

In reading a scholarly study of this Arabic translation, I was struck by the writer's statement that the word *vayomer*, wherever it appears in the first chapter in Genesis, is translated by Saadya not as we find it in all other translations — and as we usually translate it — "And He said," but as "And He willed." Thus, in place of the customary translation "G-d said, Let there be light," Saadya stated, "G-d willed that there be light, and there was light." And similarly in the other passages with the act of creation.

I believe that Saadya Gaon, being a philosopher as well as a translator, intended to include in this translation a fine philosophic truth, namely that even the Holy One Blessed Be He, *kaviyochol* (as we would say) would not attempt to fashion a cosmos out of chaos by the mere power of words, but only by the process of *Will*, of determination. When there is *Will*, then all else is possible.

We are living in an age of revolution. In every aspect of life we are facing revolt. What is the deeper meaning of this phenomenon? I think Saadya offers us an explanation.

For ages, man knew that the world was beset with evil. Philosophers and scientists wrote and talked about this problem, suggesting solutions for its eradication. And mankind was patient, hoping that their words — written and spoken — would bring salvation, but in vain! Today, men realize that speech alone will be of no avail,

Instead of being content with *vayomer*, with words, they are beginning to show a *Will* for change. And already we see how fast *Will* is producing change.

Let me give a few brief examples. For over a century great thinkers, philosophers, sociologists, psychologists — offered panaceas for the evils of racism, which denied millions of our black brethren the ordinary rights of human beings or American citizens. And for a century the black man was patient, hoping that all such words would favorably affect the American mind and heart. Today, he is fed up with talk and shows a determined *Will* for a change. We see that more changes have been effected in the last fifteen or twenty years than in the entire century before.

True, fault may be found with the methods used by some of the extremists among the blacks and their white sympathizers. Our Rabbis of old could have taught these extremists a valuable lesson. Even G-d did not manifest *Will* alone. Before creating the world, He created the Torah — the Moral Law — His *Will* followed the dictates of that Torah — and therefore His work was successful (Genesis Rabbah 1.1). If the extremists were to base their *Will* on the Moral Law, much more and much quicker would be their success.

Let us look at the problem of poverty in this land. Is it not ironic that in prosperous America, the richest country on earth, about 20% of its population, white as well as black — are existing in an impoverished state? Here, too, hundreds, of books were written and lectures delivered — all offering solutions. Today, the poor are fed up with all these words, and they are determined to have some share in the wealth of the land. And we already see the mighty changes which this show of *Will* has produced.

Again, consider the problem of War and Peace. On this subject, too, millions of words were spoken and written by great minds, presenting solutions on how to put an end to the evil of war. But all these proposals have been of no efficacy. Today, men and women are beginning to show a *Will* to do away with wars, — especially those motivated by economic or colonial imperialism. With the increasing growth of this *Will*, there is hope that Peace will become a realizable goal.

And this truth also applies to the problems facing the Jew and Judaism today.

For 1900 years the Jew prayed, talked and wrote about the restoration of Zion as the Jew's homeland. But, alas, it all remained in the status of *vayomer* "and he said." Zionism is the movement which transformed this *vayomer* into "and the Jew *Willed*." The present rebirth of Israel is the result of that *Will* to achieve it.

It is significant of the prophetic insight of Theodor Herzl, that, in the famous address which he delivered at the close of the first Zionist Congress, he concluded with that memorable and historic statement: "*Wenn ihr wollt, ist es kein maerchan!*" "If you but will it, it is no dream!"

And that is the message which Saadya would bring to us American Jews, who are interested in maintaining and developing our Jewish religious and cultural life in this land. We talk about it, write about it, argue about it, — but speech alone will not achieve it. Not *vayomer* "He said," but *vayomer* "He *willed*!" that His world should come to pass! And so with us Jews. Let us will it, — and the chaos that we find in our American-Jewish life will be transformed into a cosmos of healthy, vibrant and beautiful spiritual life.

In all the problems facing us as Americans, and as Jews, let us remember Saadya's philosophic insight and the prophetic message of Herzl. Then we shall begin to see the dawn of a new world for mankind and for the Jew, when the Kingdom of Heaven shall reign supreme.

THE JEWISH COMMUNITY'S HIGHEST PRIORITY

By Rabbi David Haymovitz

The Jewish Community's highest priority is survival — the perpetuation of the Jews with sufficient distinguishing characteristics so that we will recognize ourselves as being Jewish, and be recognized by others as Jewish. We will not survive unless we identify ourselves as Jews, with a sense of continuity, inheritance from past generations and participation in the stream of Jewish history — a sharing of the collective memory.

We must be on guard against creeping assimilation, particularly in intellectual quarters. The militant assimilationist is visible and audible. We can cope with him. The creeping assimilationism is the real problem. The melting pot has done its melting all to well. Cultural pluralism is in danger. In an age of conformity the Jews have become the exemplars of conformity.

Two forces militate against the continuing identification of Jewish groups with their Jewishness — external or objective forces and internal or subjective forces. Until recently external forces have pushed Jews into an awareness of their Jewishness and into an identification with the Jewish community. Anti-Semitism and social and economic discrimination against the Jews, Hitler and the experiences of European Jewry in the 1940's, made many American Jews acutely aware of their Jewish identity. The dramatic struggle for the emergence and the survival of the State of Israel also contributed externally to the identification of American Jews.

For many years the immigrant status of most Jews, their shared difference from others, their language, their Jewish religious practices, their shared memories, their difficulties in learning to become Americans — all provided an external force which herded Jews into a sense of Jewish awareness and identity.

All of these external forces have declined. Anti-Semitism, though it is

again on the rise in this country, is not strong enough to have an impact upon Jewish identification. Israel as a nation is now taken for granted. The immigration of Jews to America is a thing of the past.

Therefore today Jewish identification of our generation must be strengthened through forces generated by the Jewish community within itself — through Jewish education.

We need more familiarity with things Jewish, more pride in our Jewishness. We need to learn more about history, the contemporary Jewish scene, our great Jewish literature, the Bible, our rich Jewish tradition. With this knowledge there must be a commitment to the perpetuation of the Jewish tradition, the collective folk memory.

Mere physical survival is not enough. We need to grow, physically, culturally, spiritually.

When a 13-year old Jewish student is at a Jewish educational level of 13, and a general education level of 13, his education is in balance. But if at college age and beyond, his Jewish educational quotient is still what it was at 13, his recollection and understanding of Jewish knowledge are tied to primer-like Bible stories and an unconnected list of Hebrew words and phrases. We have failed him. He depreciates the Jewish element in his knowledge and too often rejects any identification with the Jewish culture.

We need more qualified teachers and more time and effort devoted to Jewish education. It is difficult for a Jewish island in a Christian ocean to make certain aspects of Jewish learning meaningful. It is also difficult to compete with other organized activities which demand the time and attention of children with the result that the task of the Jewish teacher is fraught with frustration. We must relate the content of Jewish educa-

tion to the student's own experience, needs and interests. We must make the Jewish curriculum more relevant to the student's daily life. We must involve our young people in contemporary Jewish history and help them participate in the life of the Jewish community.

We tend to pay tribute to our tradition with ringing affirmations, with sincere and pious words and resolutions. But we have not really begun to translate these self-evident truths into the kind of system that will bring results.

Jewish survival is being threatened by a lack of adequate Jewish education. We must invest in high yield education programs. We in this country are still living on the inherited capital of European Jewry. But American Jewry has come of age from a cultural point of view and must build its own forces for survival.

American Jews have achieved affluence, comfort, freedom and equality. It would be tragic, indeed, to have attained all this and then to sacrifice the inner content of our Jewishness and our ability to survive. It would be tragic both for us and for America.

The Jewish community must commit itself to a large scale program, a new approach to Jewish education. If we want committed Jews in our time we must commit ourselves to programs calculated to produce them. The stakes are high — the survival of Jewish life as we know it.

WE URGE YOUR PARTICIPATION!

- ENROLL NEW MEMBERS
- SUPPORT THE KOL NIDRE APPEAL
- GIVE & GET ADS FOR OUR ANNUAL JOURNAL

THE DRAMA OF THE YOM KIPPUR LITURGY

by David Rudavsky

Professor of Hebraic Studies, New York University

A PRELUDE

ON NO OTHER NIGHT in the year, except the sacred eve of Yom Kippur, do the male worshippers in the traditional house of worship, wear their white *Taleisim*. The more devout are also robed in white *kittels*, so that the synagogue is a sea of white. An air of solemnity grips the congregation, as shortly before sunset, the Holy Ark is opened and the worshippers rise in reverence and respect. As a prelude to the *Kol Nidre* the rabbi, the *Hazzan* (cantor) and the elders of the community take up Torah scrolls and carry them in a procession around the synagogue, chanting solemnly the meaningful verse from the Psalms, "Light is sown for the righteous and joy for the upright of heart" (Psalm 97).

This ceremony, according to the rabbinic metaphor, is designed to afford people an opportunity to beg forgiveness of the Torah, offended when its laws are violated. It also serves to remind the worshippers that they must resolve to follow the Torah's laws and commandments. The procession over, the rabbi and a leading pious congregant, each bearing a Sefer Torah, are stationed on either side of the *Hazzan*, forming a religious tribunal of three, on whose behalf the rabbi or *Hazzan* pronounces a formal declaration in Hebrew, authorizing the congregation to pray with the *Avaryanim*, the transgressors of the law.

KOL NIDREI

A hush of sanctity pervades the synagogue as the *Hazzan* begins to chant the *Kol Nidrei* in a soft voice, in the age-old traditional melody, raising his pitch with the second and third repetition of the ancient ritual. The *Kol Nidrei* is actually not a prayer, but a legislative formula in Aramaic, designed for the absolution of rash religious vows which people sometimes assume but neglect, or find it impossible to fulfill. Originally the vows annulled were those of the previous year; however in the twelfth century, the grandson of Rashi, Rabbi Jacob Tam, the "Perfect Rabbi" (1100-1171) changed the wording to apply to the coming year, in accordance with a Talmudic dictum providing for the annulment of future and prospective vows, for a vow once made must be fulfilled (Ned 23b). The *Ashkenazic* ritual followed by most East European and American communities adopted this revision while the *Sephardic* and Italian congregations retained the old version. The Sephardim in Israel, notably the Yemenite communities combined both forms of the declaration. Because a rite nullifying vows may not be performed on the Sabbath or a festival, the *Kol Nidrei* must be concluded before nightfall.

The obligations remitted by the *Kol Nidrei* are, as it clearly states, restricted to those religious pledges which concern only oneself, and have no bearing on commitments in which any other individual is involved. The *Mishna* (Yoma VIII, 9) specifies that "Yom Kippur atones for transgressions of man in relation to God, but for the transgressions between man and his neighbor there is no expiation on Yom Kippur until the wrongful act has been rectified." Despite this qualification, anti-Semites have exploited the *Kol Nidrei* as a pretext for impugning the trustworthiness of Jewish witnesses testifying in civil courts. As a result, during the Middle Ages, degrading laws were enacted in various European countries requiring Jews to take the special Jews' Oath ("More Judaico"), which remained in force, in some instances, until practically the beginning of the current century. This situation prompted Reform congregations to omit the *Kol Nidrei* from their liturgies and to substitute for it Psalm 130 ("Out of the depths have I called thee, O Lord"), chanted in the traditional *Kol Nidrei* melody. This deeply moving psalm imploring God for forgiveness had been used in the Yom Kippur services in ancient times in Palestine, before the *Kol Nidrei* appeared. In the last three decades, however, a growing number of Reform congregations have become more traditional and have restored the *Kol Nidrei* in its original form.

The *Kol Nidrei* originated some time before the eighth century. Although highly authoritative medieval rabbis like Natronai Gaon and Amran Gaon, both of the ninth century and Gai Gaon of the subsequent century, strongly opposed the recitation of the *Kol Nidrei* on Yom Kippur eve, the custom spread and became firmly entrenched in an increasing number of communities. It gained a unique prestige from the fact that it introduced the Yom Kippur worship. In fact, before long the entire Yom Kippur eve service assumed the name of its opening passage, the *Kol Nidrei*.

The *Kol Nidrei* acquired a special significance from its presumed association with the Marranos, the secret Jews of Spain and Portugal and their descendants. These Jews had originally been compelled to accept Christianity during the Spanish massacres and anti-Jewish riots of 1391 and the following century. Outwardly the Marranos professed and practiced Christianity, but inwardly they were Jews, who risked the tortures and burning at the stake by the Holy Inquisition, when they joined their brethren in worship on the holiest day of the Jewish year. The *Kol Nidrei* was accordingly intended to absolve the Marranos of their religious obligations so that they could be accepted back into the fold.

The peculiar fascination that the *Kol Nidrei* attained, can be attributed largely to its plaintive haunting melody, composed by an anonymous *Hazzan* in Germany around the beginning of the sixteenth century. The sad tremulous and pulsating tune expresses the terror of Jewish suffering throughout the ages, as well as the abiding hope and faith of the Jewish people in its redemption and deliverance. This stirring chant, however, is used only by the Ashkenazim and not the Sephardim. In 1881 Max Bruch composed his variations on the *Kol Nidrei* for cello and orchestra. It soon became one of his best known works, and this too helped to popularize the *Kol Nidrei*.

THE EVENING SERVICE

The motif of atonement is especially prominent in the *Viddui* or confessional in the *Amidah* (the silent prayer recited while standing) and also in the *Piyutim* (the poetic hymns) and penitential prayers, following the *Amidah* of the *Ma'ariv* (evening service). The major confessional, the *Al Het* ("For the sins") is an alphabetical acrostic, repeated twice in each of the traditional services of Yom Kippur, with the exception of the final *Neilah* service. The *Al Het*, which illustrates the central themes of Yom Kippur—self-searching atonement and reconciliation with God—enumerates a great variety of offenses, among them dishonesty, falsehood, arrogance, haughtiness and groundless hatred, for which we seek forgiveness.

Like most of our prayers, it is recited in the plural, as a group petition, and thus reflects a sense of mutual concern and interest on the part of the worshippers in keeping with the accepted principle that "All Jews are responsible for each other." (Shev 39a.) The *Ashamu* ("We have acted treasonably") is written in a similar vein. One of the most beautiful *Piyutim* or religious poems, adorning the *Arvit* (evening service) is the *Yaaleh* ("May Our Prayers Ascend"). It follows the *Amidah* and it consists of an acrostic in reverse; its theme is a plea that the Yom Kippur eve prayers ascend to heaven, reach the Divine Throne at dawn and bring salvation at dusk, the end of the Yom Kippur fast. This poem, written by an anonymous poet, illustrates the vital role of poetry and symbolism in religion. The following are several typical stanzas of the *Yaaleh*.

"Let our entreaty ascend from eventide,
And may our cry reach Thee from dawn,
And let our song be heard till eventide.
• • • •

O let our voice ascend from eventide,
And may our merit reach Thee from dawn,
And our redemption be at eventide.
• • • •

Shelter in Thee we seek from eventide
O safety grant, for Thy sake from dawn,
And may atonement come from eventide.
• • • •

May our knock upon Thy door from eventide,
Let our joy come forth from dawn,
And our petition be met by eventide."

Another outstanding *Piyut* recited on Yom Kippur eve is the *Hineh Kahomer* ("For We Are As Clay"). The poet seems man as clay or other material in the hands of the artisan, God, who shapes our destiny. Thus man depends on the Will of God.

"Lo! as clay in the potter's hand
To expand or contract as he wills
So we in Thy hand, O God of grace
Regard thy covenant, not the accuser.

"Lo! as stone in the mason's hand
Who holds or smashes as he wills
So are we in Thy hand, O God of life
Regard thy covenant, not the accuser."

These lofty verses give the worshipper cause to meditate and contemplate on the eternal Majesty of God against Whom His handiwork transitory man, is so frail and fragile.

THE MORNING SERVICE

Except for the final *Neilah* or concluding service, the prayers on Yom Kippur, the Sabbath of Sabbaths, follow the general structure of the Sabbath devotions, interspersed with special hymns, meditations and supplications. As on the Sabbath, the *Amidah* of the Yom Kippur *Sharit* (morning service) is followed by a reading from the Scriptures. The portion of the *Pentateuch* traditionally read at this service, is taken from the *Book of Leviticus* (Chapter 16) and deals with the ancient sacrificial ritual prescribed for the Day of Atonement which also ordains its observance as a fast day: "when ye shall afflict your souls. For on this day shall atonement be made to cleanse you."

The prophet Isaiah's sublime message (Chapters 57-58) which constitutes the *Haftorah* or concluding passage from the Prophets, is especially appropriate for Yom Kippur for it stresses the highly ethical purpose of the fast:

"Wherefore have we fasted, and Thou seest not?
Wherefore have we afflicted our soul and Thou takest
no knowledge?
Behold in the day of your Fast, ye pursue your business
And exact all your labors.
• • • •

Is such the Fast that I have chosen?
The day for a man to afflict his soul?
Is it to bow down his head as a bulrush
And to spread sack cloth and ashes under him?
• • • •

Is not this the Fast that I have chosen?
To loose the fetters of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free,
And that ye break every yoke?

Is it not to deal thy bread to the hungry
And that thou bring the poor that are cast out to thy
house?
When thou seest the naked, that thou cover him,
And that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning
And thy healing shall spring forth speedily."

After the Scriptural reading, the *Hazkarat Neshmot* or Memorial Service is held, during which worshippers offer prayers for the repose of the souls of departed relatives, and pledge to contribute to charity in their memory. It is customary in many synagogues to memorialize publicly those who died on the field of battle in defense of America or Israel, and also for the Jewish martyrs of our day, particularly for the six million Jewish victims of Nazidom.

THE ADDITIONAL SERVICE (MUSAF)

The *Musaf Amidah* is introduced with two petitions by the cantor in which he beseeches God that though he himself be unworthy, his prayers should be accepted on behalf of the congregation who he represents. The first of these prayers beginning with the words *Hinneni HeAny MiMaas*, "Behold I Am Poor in Meritorious Deeds," is chanted in a traditional melody. The second meditation is read silently. This is followed by the *Musaf Amidah* and its subsequent repetition by the *Hazzan*. This *Amidah* contains many beautiful *Piyutim* one of the most popular of which is the *Untaneh Tokef* ("Let Us Tell of the Grandeur"). This poem is attributed in its present form to Rabbi Meshullam ben Kalonymos, who lived around the twelfth century, though some scholars date it around the ninth. Because the *Untaneh Tokef* speaks of the uncertainty of life, it stirs the worshippers to great solemnity, and it is recited with considerable emotion and fervor. The poet depicts the Judgment Day in Heaven where God, the Great Judge, decides on the fate and destiny of all His creatures.

"On Rosh Hashanah sentence shall be inscribed
And on Yom Kippur it shall be sealed
How many shall pass away and how many shall be born
Who shall live, and who shall die,
Who at the measure of man's day and who before;
Who shall perish by fire, and who by water,
Who by the sword, by wild beasts, by hunger, by thirst
Who by earthquake and who by plague
Who by strangling and who by stoning,
Who will be tranquil and who harassed

Who shall be poor and who shall wax rich,
Who will be brought low, and who raised high
.

But Penitence, Prayer and Charity
Avert the severe decree
.

For Thou desirest not the death of the sinner
But that he repent from his way and live
.

Man is so lowly a speck, so insignificant, as against the
Eternal and Everlasting.
.

As for man, he is of dust and his end is dust
He earns his bread with his very life
He is like the fragile potsherd
As the grass that withereth,
As the flower that fadeth,
And the cloud that passeth
And a dream that flieth away.
.

But Thou art the King,
The living and everlasting King."

But what should be man's attitude to life under these trying conditions? The answer is given in the Hassidic story of the *Mithnaged* (an opponent of Hassidism) who on Yom Kippur read the depressing passage about man originating from dust and his ultimate return to dust, and while on this earth, he toils with the sweat of his brow, and his life is full of woe and sorrow. The *Mithnaged* wept bitterly as he repeated these lines. A *Hassid* asked him as to the cause of his weeping and the *Mithnaged* pointed to these gloomy words in reply. Whereupon the *Hassid* retorted, "If you had been made of gold and then turned to dust, you would have had something to complain about, but having come from the dust, what would you expect? It is, moreover, true," the *Hassid* continued, "that from the cradle to the grave man's life is full of suffering and travail—but in between he can always take a nip." There is accordingly a cheerful side to life that one must not overlook.

Another highlight in the *Musaf* service is the *Avodah*, the poetic description of the High Priest's public sacrificial service in the Holy Temple on Yom Kippur. It had become customary at an early period after the destruction of the Temple to include in the liturgy a prayer commemorating the Temple devotions. The *Avodah* recounts in vivid detail the dramatic spectacle of Temple worship as described in the *Mishna Yoma*. The worshipper who understands the words of this service, who sings with the *Hazzan* the traditional chants accompanying it, who repeats the High Priest's confessions and who prostrates himself to the ground as did his forebears, himself relives the ancient ceremonials which mark a salient stage in the religious development of the Jewish people. The yearning of the Jew for his ancestral homeland is reflected in the subsequent series of dirges

lamenting the glories that have departed from Israel after the destruction of the Temple and the exile of the Jew from his homeland. This section of the liturgy also includes an account of the martyrdom of the ten sages, among them Rabbi Akiba, who were executed by the Romans after the failure of the Bar Kochba revolt (132). All these tragedies are depicted as God's penalties inflicted on Israel for its sins, for which Divine forgiveness is sought.

But Jewish martyrdom is not only a phenomenon of the past, but also of our own age. There are countless instances of Jews who especially during the Holocaust had valorously made the supreme sacrifice for Judaism and the Jewish people. The Reconstructionists, who have been described as the left wing in American Conservative Judaism, a so-called school of thought founded by Professor Mordecai M. Kaplan, have very properly given expression to the ideal of Jewish self-sacrifice in contemporary times, in their Yom Kippur liturgy. In their martyrology they include the well known poem, Blessed be the Match, composed by the young, brilliant and gifted Hannah Senesh, who during the Second World War was a member of a Palestinian group that parachuted behind the German lines, on a rescue mission and was captured by the Germans. She withstood the inhuman torture inflicted to compel her to inform on her comrades. At the age of twenty-three she was executed in a Hungarian prison, leaving behind her a message extolling the power of the eternal spirit of man. Her verses are eminently suited to the mood of the Yom Kippur liturgy.

"Blessed be the match consumed in kindling a flame
Blessed be the flame that blazes in secret hearts
Blessed be the heart that honorably ceases to beat
Blessed be the match consumed in kindling a flame."

This is also true of the other readings in the Reconstructionist Mahzor dealing with the catastrophe of European Jewry. The tribute to the Martyrs of the Bialystok Ghetto who preferred to die fighting valiantly, rather than surrender to the enemy, was written in blood and tears by Chaya Grossman, one of the few survivors of the struggle, "at a time when ninety-five per cent of the Polish Jews have already died in the throes of horrible tortures in the gas chambers of annihilation centers in Treblinka, Sobibov, Chelmska, Oswiecim, or were slaughtered during the numberless liquidation campaigns in the ghettos and concentration camps." There is the *Letter of the Ninety-Three Maidens*, which is based on the account of Chaya Feldman, one of the heroic and immortal ninety-three teachers and students of the Beth Jacob Schools in Poland who defied the order of the Gestapo to receive and entertain Nazi soldiers. After saying the *Viddui* the confession of the dying, they swallowed poison and thus perished *Al Kiddush Hashem*, in order to hallow the Divine Name.

"Pure and undefiled as is the Law with the daughters of Israel,
To Mother Sarah we will come and lovingly clasp her knees;
Here we are! We stand the test, the test of the binding of Isaac!
Arise and pray for our people with us, for the nation of Israel
Pity, O merciful Father! O pity the people that know Thee!

For there is no more pity in men.
• • •

The hour of *Neilah* is come, and quiet grow our souls
One more prayer we utter: Brethren, wherever you are,
Say the *Kaddish* for us, for the Ninety-three daughters of Israel."

(Translation from the Hebrew version of Hillel Bavli by Bertha Badt-Strauss)

These readings are memorial tributes—cinders from the furnaces and chimneys of Auschwitz and Treblinka—the abyss of death, cruelty and suffering, which should be kept alive in our hearts and our prayers.

AFTERNOON SERVICE

The Yom Kippur *Minhah* or afternoon service, the shortest of the Fast, begins with the second Scriptural reading of the day. The traditional Pentateuchal reading is taken from *Leviticus* (Chapter 18) which lists the relatives whom one is forbidden to take in marriage, and also ordains the law of family purity. The *Haftorah* or Prophetic portion consists of the *Book of Jonah* which demonstrates that no one can be considered as hopelessly wicked and that God is ready to receive the sincerely penitent, provided they change their evil ways, even though they may have sinned as the people of *Nineveh*, on whom the story in the *Book of Jonah* is based.

THE CONCLUDING (*NEILAH*) SERVICE

Unlike the other Yom Kippur services, the *Neilah* or concluding service is not part of the usual regimen of worship, but is a special devotion added to the Yom Kippur ritual. The *Neilah* is recited at twilight, in the final hours of the Fast, and this in itself gives it an impressive setting. The four preceding services lead up to the *Neilah* as a crescendo.

The term *Neilah* means closing, and originally connoted, in all probability, the closing of the Temple gates, but it was later interpreted as referring to the closing of the Gates of Heaven. Rabbi Eleazar, a Talmudic sage said that the gates of prayer have been shut on the day the Temple was destroyed, "but the gates of weeping are not shut" (Ber 32b). The *Neilah* service thus provides a last opportunity for a wholehearted

return to God, and a petition to Him for complete atonement. For this reason, the usual pleas of *Katvenu*, "Inscribe us" (in the Book of Life), is changed in this service to *Hotmenu* "Seal us." It is at this hour, according to the poetic symbolism of tradition that the fate of all humans inscribed or recorded on *Rosh Hashanah*, the New Year is all but sealed. The *Neilah* is therefore regarded with special solemnity. The Ark remains open throughout the service and the devout, though weak from the Fast, remain reverently standing until it is over. It is customary for the rabbi or an outstanding pious man in the congregation to serve as *Hazzan* for the *Neilah*. Its theme and exalted mood is illustrated in the following stanzas from one of the popular *Neilah* hymns:

"Open to us the gate,
Yea, at the gate's closing,
For the day is done

The day declines
The sun is setting low
Let us enter Thy gates!"

The same theme of supplication, penitence and God's readiness to atone the sins of the truly remorseful that characterizes the earlier prayers, also dominates the liturgy of the *Neilah*. Citations are adduced from various Scriptural sources in support of these ideas. The worshipper feels that if at this time he has not won atonement through his own prayers, he must invoke Divine Mercy to intervene for him:

"Divine Mercy, intercede for us,
Present our supplications before Thy creator,
And for thy people plead compassion,
For each heart is faint and every head sick.

O Thou who hearest the voice of weeping,
Preserve our tears in Thy stores,
Deliver us from all cruel decrees,
For to Thee our hopes are linked."

The *Neilah* ends in a note of confidence and joy, with an impressive and befitting climax. The entire congregation joins with the *Hazzan* in a loud recitation of the Confession of Faith, "Hear, O Israel, the Lord our God, the Lord is One." This, of course, is the first verse of the Shema; the second is repeated thrice, and the phrase "The Lord is our God" seven times. This last pronouncement was uttered by the ancient Israelites on Mount Carmel, to acknowledge their Lord, the God of Elijah (I Kings 18:33). Following these solemn affirmations, the *Hazzan* proceeds with the final *Kaddish*, which is interrupted by a blast of the *Shofar* (Ram's Horn). Since the *Shofar* is associated with the Messianic hope, the congregation responds together, "Next year in Jerusalem." The *Kaddish* is then completed. Yom Kippur the Day of Days in the Jewish religious calendar is over. If this, the last of the *Yomin Noraim*, the Day of Awe, is to have a true meaning for the worshippers, it should aid them in developing deep religious insights, which should reinvigorate and renew them in soul and spirit and help them in their discernment of the abiding and the fleeting in human life.

WILL THERE BE PEACE?

Continued from Page 3

cepted the Rogers' proposal and agreed to the ninety-day armistice. A more realistic review of her situation, however, discloses the inevitability of such an agreement on her part. The United States' insistence makes it impossible for Israel to refuse. As Moishe Dayan succinctly put it, "While we are strong enough to deal with our enemies, we are not strong enough to disregard our friends." It is irrelevant to this discussion to probe into the reasons for the American insistence, for it is a fact of life so far

as the government of Israel is concerned.

In sum, the Israelis and those of us, whether we be Jews or not, who love Israel must prayerfully, but at the same time realistically, await the events of the coming months in the hope that the justice of the Israeli cause will ultimately prevail over all considerations of *welt-politik* and power struggle, and that this chapter in Israeli history will be like the long miracle of Jewish survival in a hostile world, again attained and forever preserved.

—WILLIAM I. SIEGEL

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MR. and MRS.
IRVIN I. RUBIN
JESSIE and JULIE
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JULES KATZ
and daughter SELMA
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and Son ALLEN
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LEONARD SONNENBERG
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MRS. HENRY A. SPITZ
and Family
135 Eastern Parkway

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MR. and MRS.
SAMUEL SEIDENFELD
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HELEN and IRVING POLLACK
David, Barbara Howard
473 East 54th Street

CHARLES and FLORENCE
RUBENSTEIN
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and FAMILY
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I. LESLIE EPSTEIN
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Mr. and Mrs. ALFRED LEVINGSON
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AND FAMILY
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380 East 18th Street
Brooklyn, N. Y.

Mrs. LILLIAN K. SAMUELS
763 Eastern Parkway

Mr. SAMUEL STARK
117-12 Ocean Promenade
Rockaway Park, L. I.

Mrs. ROSE WEISS
201 Crown Street

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750 Eastern Parkway

Dr. and Mrs. HAROLD BERLOWITZ
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Mrs. AIDA GREENBERG
706 Eastern Parkway

Mr. and Mrs. JOSEPH KAMIN
120 East 54th Street

Mr. and Mrs. CHARLES AUERBACH
61 Eastern Parkway

Miss ROSLYN DERENFELD
2021 East 41st Street

Mr. and Mrs. LAWRENCE A. ENGEL
456 Brooklyn Avenue

Mr. and Mrs. HERMAN J. PASHENZ
623 Central Avenue
Cedarhurst, N. Y.

Mr. and Mrs. SAMUEL GARTENBERG
415 East 17th Street

Mr. and Mrs. I. JOSEPH GEDULD
AND FAMILY
1434 East 8th Street

Dr. and Mrs. JACOB J. ALTHOLTZ
130 East 18th Street

Mr. and Mrs. ISIDOR GRAY
AND FAMILY
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Mr. and Mrs. OSCAR KROWITZ
135 Eastern Parkway

Mr. and Mrs. JACOB NEUSCHATZ
835 Ocean Avenue

Mrs. MOLLIE B. MARKOFF
AND FAMILY
449 Sterling Street

Mr. and Mrs. ARCHIE LEVINSON
1169 Ocean Avenue

Mr. and Mrs. ABRAHAM MELTZER
1336 Carroll Street

Mrs. IDA STULMAN
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New York, N. Y.

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Dr. and Mrs. DAVID LEVINE
244 — 79th Street
Miami Beach, Florida

Mr. and Mrs. BENJAMIN FELDMAN
472 Empire Boulevard

Mr. and Mrs. ARTHUR KATZ
1350 East 18th Street

Mr. and Mrs. GERALD W. KEITEL
101 Lincoln Road

Mrs. ISABEL MOLOWITZZ
580 Flatbush Avenue

Mrs. JOSEPH RABINOWITZ
240 Crown Street

Mrs. MINNIE WEINBERG
3005 Flamingo Drive
Miami Beach, Florida

לשנה טובות כתבתו

Reserve

**THURSDAY EVENING
OCTOBER 29, 1970**

for our

ANNUAL MEETING

Election of Officers

* Annual Report by our President,
Mr. Emanuel Cohen

* Refreshments and Entertainment

Social Hour



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5731, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5731 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Emanuel Cohen, President
Dr. Moses Spatt, Hon. President
Hon. Maurice Bernhardt, Vice-Pres.
Julius Kushner, Vice-President
Harry Leventhal, Vice-President
Aaron Gottlieb, Treasurer
Abraham M. Lindenbaum,
Secretary
Harry Blickstein, Hon. Secretary

From the Center Staff

On behalf of the Center Staff I extend to the rabbis, officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

MARTIN LERNER,
Executive Director.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5730 and hopes for an even more successful season in 5731.

With best wishes for a *Shana Tova Umesuka*.

Sarah Klinghoffer
Mrs. Julius Kushner
Mrs. Benj. Markow
Praesidium
Mrs. Isaac Franco
Mrs. Wm. Sauler
Mrs. Arnold M. Schwartz
Vice Presidents
Mrs. Bernard Mattikow, *Treasurer*
Mrs. Charles Marks, *Fin. Secy.*
Mrs. Max Farb *Rec. Secy.*
Mrs. Benjamin Wisner, *Corr. Secy.*
Mrs. Julius Kushner *Social Secy.*

From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

"L'shonoh Tovo Tikosevu."

Louis Moskowitz
President
Louis Kramer
Dr. Milton Schiff
Honorary Presidents

Harold Brown
Murry Greenberg
Carl Kahn
Samuel Budd Schein
Vice Presidents
Abraham Meltzer
Financial Secretary
Maurice Kozinn
Treasurer
Arthur Fried
Secretary

SABBATH WORSHIP

Week of September 25
Kindling of Candles: 6:30 P.M.
Services: 6:15 P.M.

SABBATH MORNING SERVICES
September 26 — 8:30 A.M.

Sidrah: "Nitzavim-Vayelekh"
Deuteronomy: 29:9-31:30
Prophets: Isaiah 61:10-63:9

RABBI HAYMOVITZ
will preach

* * *

Week of October 2

Kindling of Candles:
Fri. Eve., Oct. 2 — 6:18 P.M.
Services — 6:00 P.M.

SABBATH MORNING SERVICES
October 3 — 8:30 A.M.

SHABBAT SHUVAH

Sidrah: "Haazinu"
Deuteronomy 32:1-52
Prophets: Hosea 14:12-10,
Mica 7:18-20, Joel 2:15-27

RABBI HAYMOVITZ
will preach

* * *

The Saturday Afternoon Talmud Class will be held one hour before Minha.

The Junior Congregations worship every Saturday and Holiday morning at 10 A.M.

* * *

SAT. LATE & DAILY MINHA
Minha Services
Followed by Maariv

Week of Sept. 27 — 6:15 P.M.
Week of Oct. 4 — 6:00 P.M.

DAILY SERVICES

Sunday mornings — 8:30 A.M.
Mornings — Monday through Friday
7:30 A.M.

HIGH HOLY DAYS SERVICES

Rosh Hashanah

Services for Rosh Hashanah will be held on Wednesday and Thursday evenings, September 30th and October 1st at 6:45 o'clock; Thursday and Friday mornings, October 1st and 2nd at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on October 2nd at 10:15 A.M. All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Friday evening, October 9th at 6:10 o'clock.

Yom Kippur services will begin on Saturday morning, October 10th at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Samuel Scheraga.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregations will be held on Thursday and Friday, October 1st and 2nd at 10:00 A.M.

The Kol Nidre services will be held on Friday evening, October 9th, at 6:10 o'clock.

The services on Yom Kippur will be held Saturday morning, October 10th, at 10:00 A.M. and 5:00 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Wednesday and Thursday, September 30th and October 1st at 6:18 P.M.

On Friday evening, October 9th, (Kol Nidre Eve) candles will be lit at 6:07 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Saturday morning, October 10, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

Holiday Gym Schedule

The Gym and Baths Department will be open for men and boys on Wednesday, September 30th from 12 to 3 P.M., will be closed Thursday and Friday, October 1st and 2nd for the Rosh Hashanah holiday and will reopen on Sunday morning, October 4th at 10 o'clock for men.

The following week, the department will be open for men and boys on Friday, October 9th, (erev Yom Kippur) from 12 to 3 P.M.

YOUTH CONGREGATIONS

meet regularly

EACH SABBATH AND HOLIDAY

All children and young adults are welcome.

SLICOTH SERVICES

Sat. Eve., Sept. 26 — Midnight

Conducted by

CANTOR WILLIAM SAULER

and the choir

directed by

MR. SAMUEL SCHERAGA

* * *

SUCCOT SERVICES

Wed. & Thurs. Eve., Oct. 14 & 15

Kindling of Candles 5:55 P.M.

Services: Wed. & Thurs. Eves.

Oct. 14 & 15 — 6:15 P.M.

Thurs & Fri. Mornings,
Oct. 15 & 16 — 8:30 A.M.

CONCLUDING SUCCOT SERVICES

HOSHA'NA RABBAH

WED. EVE., OCT. 21

Kindling of Candles:
WED. & THURS. EVES.

OCT. 21 & 22 — 5:48 P.M.

SERVICES:

WED. & THURS. EVES.
OCT. 21 & 22 — 6:15 P.M.

THURS & FRI. MORNINGS
OCT. 22 AND 23 — 8:30 A.M.

SISTERHOOD'S ANNUAL LUNCHEON

THURSDAY, NOVEMBER 5, 1970

12:00 NOON

Gala Program being prepared.

MRS. WILLIAM SAULER
Chairman

PR 8-0416

16th ANNUAL DINNER-DANCE AND JOURNAL CAMPAIGN

SUNDAY EVENING, DECEMBER 13, 1970

BE SURE TO ATTEND THIS GALA EVENT

Reservations to the Dinner-Dance

GIVE OR GET ADS

\$75.00 PER PERSON

We urge you to solicit your friends and business associates in the community for ads for our Journal.

Ad Blanks have been mailed to all Members.

Additional blanks may be secured at the Center office and the office will likewise aid you in securing ads by writing any necessary letters to your associates or friends.

•

EMANUEL COHEN, *President*
BENJAMIN MOSKOWITZ, *Chairman*
SEYMOUR GLASS
SAMUEL BUDD SCHEIN
ISAAC FRANCO
Co-Chairmen

*Start The
New Year
Right !!*

Let's Begin
Our New Season
With A
Record Enrollment!

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THE LIFELOOD OF EVERY
INSTITUTION.

INTRODUCE YOUR FRIENDS
AND NEIGHBORS TO THE
BROOKLYN JEWISH CENTER
NOW!

SAMUEL BUDD SCHEIN
Membership Chairman

ABRAHAM MELTZER
Honorary Chairman

ANNUAL YOM KIPPUR NIGHT DANCE

*Sponsored by the
ADULT LEAGUE*

to be held

**Saturday Night, Oct. 10, 1970
at 9:00 PM**

Dancing To Continuous Music

REFRESHMENTS

Members Free
Non-Members \$3.00

BRING YOUR FRIENDS

PATRONIZE YOUR

SISTERHOOD

BOOK AND GIFT SHOP

Sisterhood can fill your gift needs and your requirements for books of Jewish interest and Jewish content.

Make these purchases at the Center!

**WANT TO KEEP IN GOOD
PHYSICAL CONDITION?**

Use Our Excellent
GYMNASIUM and HEALTH CLUB

- Enjoy the various sports and recreations in the well-equipped Gymnasium; Dive into the inviting swimming pool.
- Take advantage of the Baths Department and benefit from the exhilarating treatments given by our expert masseurs and masseuses. Use the sun-ray and heat lamps for your health.

Ladies are specially urged to make use of these facilities during convenient day-time hours.

**START RIGHT NOW!
THERE IS NO NEED TO GO
ELSEWHERE!**

Open to members, their wives and children over 10 years of age.

Private lockers are available for a nominal fee.

**EVERY MEMBER
ENROLL A NEW MEMBER**

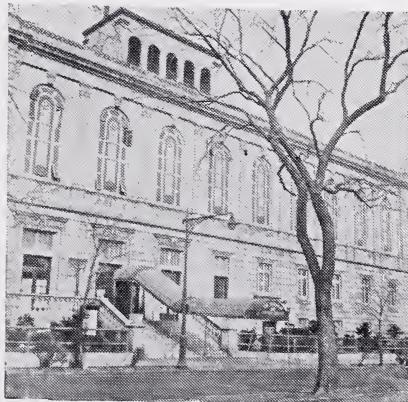
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THE
KOL NIDRE
APPEAL**

YOU can HELP the CENTER in many ways — by

- (a) a bequest in your will
- (b) a gift of life insurance policy
- (c) a trust naming the Center as beneficiary

For further information, you, your attorney, accountant, or insurance broker
are invited to consult with

LOUIS KRAMER
Chairman.
Legacy Development Committee



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